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VOL. IV. FREDERICTON, N. B., TUESDAY, DECEMBER 13, 1887. No. 93

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Surgeon Dentist,
164 QUEEN STREET, FREDERICTON.
Fredericton, Oct 6th, 1887

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SECRETARY-TREASURER, YORK,
Barrister and Attorney-at-Law
CONVEYANCER, &C.
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Fredericton, Oct 6th, 1887

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(OF LATE FIRM OF GREGORY & BLAIR,)
Barrister and Attorney-at-Law
NOTARY PUBLIC.
OFFICE: NEXT BELOW QUEEN HOTEL, LATELY OCCUPIED BY GREGORY & BLAIR.
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Dentist,
FISHER'S BUILDING,
Queen Street, Fredericton.
Fredericton, Oct 6th, 1887

DR. CROCKET,
OFFICE AND RESIDENCE,
CARLETON STREET.
Fredericton, Oct 6th, 1887

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LICENTIATE OF THE ROYAL COLLEGE OF PHYSICIANS OF EDINBURGH;
LICENTIATE OF THE ROYAL COLLEGE OF SURGEONS OF EDINBURGH;
LICENTIATE OF THE FACULTY OF PHYSICIANS AND SURGEONS OF GLASGOW.
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ALBERT J. GREGORY, FRANK B. GREGORY, Registrar of Probates.
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SAMPLE ROOM AND LIVERY STABLE.
Modern Improvements constantly being made.
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—ALSO,—
A FIRST-CLASS LIVERY STABLE.
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Furnished with all Possible Despatch.
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Has taken a Store on the Upper Side of
PHŒNIX SQUARE,
adjoining to L. P. LaForest, Tin Smith, where he is prepared to receive Furniture and Goods of all kinds for Auction or Private Sale. He will also give attention to Auction Sales of every description.
Terms moderate. Returns prompt. All business confidential.
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DENTIST,
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FULL OR PARTIAL SETS INSERTED WITH THE LATEST IMPROVEMENTS.
NO CHARGE FOR EXTRACTING FOR ARTIFICIAL TEETH WHEN DESIRED, LOCAL OR GENERAL ANÆSTHETICS ADMINISTERED IN EXTRACTING.
POSITIVELY, PRICES AS LOW AS THE LOWEST. SATISFACTION GUARANTEED. OFFICE REMOVED TO
250 Queen St., opposite the Bridge.
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Principal Undertaker,
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(OFF. QUEEN HOTEL)
FREDERICTON, - - - - N. B.
Fredericton, Oct 6th, 1887

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FIRE
ASSURANCE CO'Y,
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Established in the Year 1808.
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Risks against loss or damage or by fire taken on all kinds of insurable property in both town and country at the lowest rates and losses adjusted in the most prompt and liberal manner. Unsurpassed security given to policy holders by this Old and Reliable English Company.
C. E. DUFFY, Agent.
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WEST END
SAW MILL AND LUMBER
YARD.
SEASON 1887.
THE Subscriber, intending to pay greater attention to the RETAIL LUMBER BUSINESS than for the last few seasons, begs to inform the public generally that besides the usual stocks of SPRUCE, PINE, and HEMLOCK LUMBER on hand or sawn to order, will keep constantly on hand
DRY SPRUCE FLOORING AND SHEATHING,
PINE SHEATHING, DRY HEMLOCK,
SPRUCE AND PINE BOARDS, AND PLANK
PLANED ON ONE SIDE.
Also intends to keep LATHS and PICKETS constantly on hand.
and all sorts of CEDAR SHINGLES well and Smoothly Sawn and Very Carefully Assorted.
☞ Office on QUEEN STREET, directly opposite mill.
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CLEANED
AND REPAIRED.
Furniture Repaired.
Jobbing in Carpentry
Attended to by
W. S. HIMELMAN,
192 GEORGE STREET
All work guaranteed so far as possible. All orders left at above address will receive prompt attention.
Fredericton, Oct 10th, 1887.

STILL THEY COME.
We have Received another Case (20 Dozen) of those ALL WOOL SHIRTS AND DRAWERS, at $1.25 a Suit.
Also: 5 Dozen more All Wool Cardigan Jackets. Same as last Lot, Price, $1.00. Call early, they Sell quick.
C. H. THOMAS & CO.
Fredericton, Dec. 1, 1887.

F. J. McCAUSLAND,
WATCHMAKER
AND
JEWELLER,
Cor. Queen and Carleton Sts.
He will attend promptly and carefully to Watch and Jewellery Repairing.
He has on hand, and will sell low for cash, a fine line of
Watches and Jewellery,
And a Handsome Line of
PLUSH GOODS.
Cor. Queen and Carleton Sts.
Fredericton, Oct 6th, 1887

New Advertisements

NELSON CAMPBELL
DEALER IN
American and English
HATS and CAPS,
BOOTS,
SHOES & RUBBERS
178 QUEEN STREET.
Fredericton, Nov 8, 1887. 1y.

FALL AND WINTER.
JAMES R. HOWIE,
Practical Tailor.
English and Scotch Goods.
The Subscriber begs to inform his numerous patrons that he is now opening the finest stock of cloths ever shown in this city, consisting of Fine Diagonals and Worsted Tweed Suitings, Checked Suitings, Spring and Summer Overcoatings, Striped, Check and Plain Trouserings, and all the various styles and patterns of Cloths to be found in any First-class Tailoring Establishment. In addition to myself and son I have secured the services of A First-Class Cutter, from New York, and therefore I am prepared to Guarantee a Perfect Fit, and the Very Latest New York Fashions.
I have also a large and most thoroughly assorted stock of Gents' Furnishing Goods, Hats and Caps, Ready-Made Clothing, for Adults and Children.
JAMES R. HOWIE,
150 QUEEN STREET.
Fredericton, Oct 6th.

FRUIT
—AND—
BISCUITS
—AT—
W. H. VANWART'S.
150 Bbls Apples---American Baldwins, Bishop Pippins, &c;
2 Bbls C C Cranberries;
2 Bbls Green Grapes;
All in fine order and at lowest prices.
Another lot of Christie, Brown & Co's Celebrated Biscuits!
W. H. VANWART.
Nov. 23

COAL.
Expected hourly:
150 tons Sydney Coal
AND
100 TONS
English Orrel.
—ALSO,—
Hard Coal in stove and Chestnut sizes and Blacksmith Coal.
JAMES TIBBITS
CAMPBELL STREET,
Fredericton, Nov 3rd

OWEN SHARKEY,
THANKFUL FOR PAST FAVORS
Begs to state that he has now on hand a Large Stock of Staple and Fancy
DRY GOODS,
Clothing, &c.
Many lines of which will be sold at
REDUCED PRICES,
with a view to a change in the business or a final wind up at as early a day as practicable. The stock comprises in part
LADIES'
DRESS GOODS
IN
Cashmeres, Stuff Goods, Suitings, Tweeds, &c., all desirable Shades and Colors, Velveteens, Plushes, Mantle Cloths, Mantles, Wool Jerseys, Shawls, Squares, Scarfs, Corsets, Fur Caps, Fur Capes and Fur Trimmings, Cassimere and Kid Gloves, Kid Mitts, etc. Also: Prints, Cretonnes, Gray and White Cottons, Shirting, Sheeting, Table Linens, Towelings, Ducks, Denims, Swansdownes, Scarlet, Blue, Gray, White and Fancy Flannels, White and Colored Blankets, Table and Floor Oilcloths, Wool and Hemp Carpets, Cotton Warp.
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Ulsters, Overcoats, Reefers, Coats, Pants and Vests, Shirts, Drawers, Scarfs, Collars, Ties, Fur Caps in Persian, Lambs', Astracan, Baltic Seal and Coney, Knitted Wool Gloves, Kid Gloves, Kid Mitts, Cardigan Jackets, etc., Scotch and Canadian Tweeds, Worsted Coatings, Choice Patterns and Good Value.
☞ TRUNKS, VALISES, and TRAVELLING BAGS, SLEIGH ROBES, SLEIGH ROBES, HORSE BLANKETS, REMNANTS of all kinds always on hand.
OWEN SHARKEY.
Fredericton, Sept 30th

NAILS. NAILS.
JUST RECEIVED CAR LOAD:
200 KEGS STEEL AND IRON NAILS, 50 kegs Horse Shoes, (assorted sizes and water pattern), 6 ton Bar and Bundle Iron, (round and flat.)
R. CHESTNUT & SONS.

New Advertisements

OPEN AT LAST!
You have now a chance to Buy
WHITE & CO'S
FINE CONFECTIONERY
At their New Store,
Queen Street, Opp. Officers' Square.
Fredericton, Dec. 8th, 1887.

SILK HANDKERCHIEFS
LINEN AND FANCY HANDKERCHIEFS,
GENTS' MUFFLERS, &C.
TENNANT, DAVIES & Co
Are showing an unusually fine assortment of the above goods, especially selected for the
CHRISTMAS TRADE.
☞ Inspection respectfully invited.
TENNANT, DAVIES & Co., 202 Queen Street
Fredericton, Dec. 7th, 1887

1887. 1888.
HOLIDAY SEASON
OPENING DAILY:
A FULL LINE OF
Fancy Goods and Novelties, &c.
SUITABLE FOR
CHRISTMAS, NEW YEAR AND WEDDING PRESENTS.
Our Stock this Season is one of the largest and best selected to be found in the city. An inspection of our goods and prices solicited.
W. T. H. FENETY,
BOOKSELLER AND STATIONER,
286 QUEEN STREET, - FREDERICTON, N. B.
Fredericton, Dec. 10th, 1887.

Cold Day when it Snows in the Wood-Box.
GO TO
W. E. SEERY'S
And have him make you a FASHIONABLE OVERCOAT. He makes the most Stylish Overcoat and Reefer in the City. Snow Shoe and Ladies' Coats a Specialty. Cutting done promptly. The Latest Fashions always on hand.
W. E. SEERY,
WILMOT AVENUE.
Fredericton, Nov 10th, 1887

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150 BARRELS CHOICE WINTER FRUIT.
COMPRISING
Bishop Pippins, American Baldwins, King Tompkins, Ribson Pippins, Northern Spy, Spitzenburg, Greenings, Baldwins, Golden Russets.
W. R. LOGAN
Fredericton, Nov 19th, 1887.

$1,000 Wanted.
Yes, we want that much money, and more too, but we will give you value for every dollar of it. We have
FURNITURE OF ALL KINDS,
AS WELL AS XMAS NOVELTIES OF EVERY DESCRIPTION.
Just remember we keep a nice line of SILVERWARE, and we wont be beaten in the Price.
LEMONT & SONS

A. LOTTIMER
HAS much pleasure in announcing that his Stock of BOOTS AND SHOES for the Fall Trade is now Complete in Ladies, Gents, Boys, Youths, Misses and Children's Sizes. He would call Special Attention to his Immense Stock of Ladies' French Kid Button Boots, ranging in Price from $2.50 to $6.00 a Pair. He has them in B, C, C 1-2, D and E widths. A Nice Stylish French Kid Button Boot Boot, in Ladies' Sizes, for $2.50 a Pair. Wigwam Slippers, in Ladies, Gents, Boys, Misses, and Children's sizes.
A. LOTTIMER, 201, Queen Street.
Fredericton, Oct 4th, 1887

FAITH CURE.

An Inquiry Concerning the Principles of Faith Cure.

Theo Mack Expresses Openly His Opinion

Of Prayers for Dyspeptics, Etc.—A Most Degrading Idealism.

[Written for THE GLEANER]

I think we cannot too strongly attack superstition, which is the disturber of society nor too highly respect genuine religion which is the supporter of it.

ROSSEAU.

Superstition! that horrid incubus which dwelt in darkness, shunning the light, with all its racks, and poison-chalices, and foul sleeping-draughts, in passing away without return. Religion cannot pass away. The burning of a little may hide the stars of the sky, but the stars are there, and will reappear.

CARLYLE.

In entering upon a brief consideration of this subject, it is our desire to investigate as far as practicable the operations of this popular means of cure, to examine carefully the results which follow, and finally to ascertain if under similar circumstances these precise conditions and results may not be obtained by the exercise of certain processes capable of a much more intelligent and rational explanation. Viewed in the light of comparatively recent discoveries and achievements in electricity and magnetism, and certain unfoldings in the domain of psychology; amid those startling phenomena and evolutions of the present age, as well as the records of alleged cures by the advocates of "faith-healers" themselves, it may be urged that the claim of an individual to cure disease absolutely by the exercise of some kind of "faith," certainly admits of a possibility.

To this we reply, that while there are many things and conditions of a mysterious obscure character, which we are compelled to accept as facts, although in some instances even wanting in the elements of lucidity and clearness, which would be further desirable, but from their general obedience to established law, clearly define them as facts; the whole doctrine of "faith-healing," popularly so-called, when carefully investigated, presents such an array of unparalleled incongruities and absurdities as are not elsewhere discoverable. Something

Equivalent to this Method of "Faith Cure"

is to be found as the outgrowth of religious faith wherever found. This extravagance is not necessarily an outcome of the essential or fundamental teaching of the religion itself, but gradually becomes in some measure associated and incorporated with it through the agencies of religious speculation. We find illustrations of this human disposition to complicate and render abstruse the original doctrine of an established faith in the religion of Mahomet, Buddah, Brahma, and Confucius, and the history of Christianity itself is not altogether wanting in evidence of attempts of a similar nature. Nowhere at the present day are the manifestations of the exercise of faith in this direction more conspicuous than among the followers of Mahomet, Budda and Brahma, whose religious officials are continually inculcating its vital importance and necessity, often subverting whatever underlying pious motive there may exist into a purely mercenary consideration.

Emerson has said that the problems of original sin, origin of evil, predestination and the like are the soul's mumps, whooping-cough and measles, and we can conceive how impossible it is for many minds to pass through these alleged mental distempers without sooner or later experiencing some of the sequelae attendant upon them, and of which belief in this doctrine of "faith-cure" is highly typical.

It is a truth much to be regretted that many intelligent, honest people of all classes are miserably duped by the practices of this system, and are to be found numbered among its warmest supporters and advocates. Indeed everything pertaining to the alleviation of pain, or cure of disease, from the time of Hippocrates down to the present day, has as a rule commanded the faith of the people in about the same ratio that it has been enshrouded in mystery and occult, and not until these impositions are fully and intelligently exposed can we hope to have the masses view throwing in their proper light and correctly pronounce judgment upon them. For centuries it was believed that persons afflicted with king's-evil [scrofula] possessed an infallible remedy in the royal touch of the king or queen. In the London Gazette of March 12th, 1712, Queen Ann officially announced her intention to touch publicly, for the purpose of a cure, any one thus afflicted. Accordingly, we find that upon the advice of Sir J. Floyer, a celebrated physician, the infantile form of the afterwards celebrated Dr. Samuel Johnson, was carried up to London to receive for his malady the royal touch with what curative results we all know.

The term 'faith-cure,' is in this connection clearly a misnomer, and this fact we shall endeavor to demonstrate in the course of this article.

Although the terms 'faith-cure,' and 'mind-cure,'' are generally employed as synonymous, and somewhat indiscriminately a careful consideration of the subject will enable anyone to logically conclude that whatever merit or virtue may attend this doctrine of the

Cure of Disease Without the Aid of Medicine,

the results are ascribable entirely to the operation of these practices upon the mind of the patient, thus absolutely disallowing the element of 'faith' as scripturally considered to play any conceivable part in the process.

Moreover, in support of this view, we have some evidence of a very striking and conclusive character. It is well known that in the city of Boston the so-called system of transcendental philosophy rendered somewhat popular during the past quarter of a century, has diffused among the cultured ranks of the inhabitants of that city, a marked liberality of thought and freedom in the expression of opinion in dealing with matters within the province of metaphysics, and more particularly in theology. As a people, Boston has the reputation of having strayed widely—we shall not say *wickedly*—from the stern faith of her Puritanic ancestors, and today, among a certain class of Bostonians a profession of atheism or agnosticism savors more of intellectual culture and refinement than does the simple admission of a Deity. The comparatively recent attacks of rheumatism which President Cleveland and several other prominent officials of the United States have passed through, have, with many, rendered that disease somewhat fashionable and elegant; and in a similar manner have the influences and tendencies among the literary classes of Boston, already referred to, also rendered it popular and fashionable to profess pantheism, paganism, and the like.

And here we may observe that in no part of America are the teachings and practices of this 'faith-cure' in a more flourishing condition than in Boston, and numbers of these transcendental pagans actually seek relief from bodily disease in this method. Now if the process for the fulfilment of a cure demands the exercise of a measure of implicit faith in, and reliance upon, a Supreme Being, it is manifest that these individuals are capable of temporarily indulging in sufficient 'faith' for the performance of a cure—a mere condition of expediency. Clearly, in these instances, there is an absence of a sincere and honest faith in its scriptural sense, although it may be urged that the desired benefit has been obtained.

Having thus endeavored to indicate that the term 'mind-cure' is the proper phrase, and that the term 'faith-cure' should be discarded, we will now briefly consider

What is to be Understood by the Word Disease.

The human body is an aggregate of delicately formed organs, each having assigned it a distinct and specific function; and so long as each function is carried on in accordance and harmony with certain established laws of nature, precisely will the conditions, familiarly recognized and understood as physical health, be maintained and continued, Any violation of the laws regulating this organic action induces a state which is primarily disease, the ultimate effect of which, if continued, is death—organic or bodily. Disease, then, may be said to be a state or condition consequent upon the departure from, or interference with, certain established laws of nature for the government of organic action within the human economy. As we all too well know, the types of the manifestations are legion, but for the purpose of an illustration we shall mention heart disease, cerebral meningitis and fracture of the thigh bone.

Natural law demands that a central organ for the circulation of the blood, or heart, of peculiar and intricate conformation, is essential for that condition ordinarily recognized as good bodily health, and that any departure from a state of normal organization of heart is attended with an impairment of this condition, or disease. This same law further affirms that certain conditions are necessary for the healthy discharge of the functions of the brain—the seat and originator of all intellectual and nervous energy, and that the conditions and manifestations associated with cerebral meningitis—congestion, effusion of various substances, etc., exercise an effect which is directly a violation of this state and process with the consequences of impaired or perverted mental and nervous operation—delirium, insensibility, unconsciousness. Physical law decrees as one of the essentials of locomotion, that a long shaft of certain conformation and strength be enveloped in the muscular tissue of the thigh, and sufficient violence directed to this region to fracture this bone is invariably followed by a solution of long continuity, as evidenced by impaired or abolished usefulness, pain, etc.

With a definite purpose in view, to this considerable extent we have dwelt upon the fact, that the human body is so constituted, that, while its vast multiplicity of organic operation is in harmony with a system of recognized physical laws, we have a state or condition ordinarily understood as bodily and mental vigor and health. Inasmuch as this system of faith-cure affords substantially an instance of the most degrading idealism known to modern times, I cannot too forcibly emphasize the importance of adopting this general idea of disease, that it is the result of an infringement of organic or physical law, and in most instances the cause is capable of a rational and intelligent demonstration.

One of the cardinal tenets of this kind of healing art is that

No Such Thing as Disease Really Exists,

and to acquit ourselves of accusations of exaggeration and misrepresentation, perhaps we cannot at present do better than quote from a treatise written by a prominent practitioner of this class. The following may be taken as an epitome of that method of "mind-cure":—

"It is in the realization of the absoluteness of the real, and ephemeral nature of the unreal, that we do our work."

In the case of a cold sore on the lip, one must separate the natural thoughts from the spiritually not necessarily in these words, but in some way to make the distinction marked between the real and unreal, the free and universal mind and that which is trammelled and entangled in the yoke of bondage.

The natural mind will bring the thought of throbbing and beating, that inflammation asserts itself with; the cause will come also as cold. The spiritual mind will bring the thought, 'what is there in my lip to have inflammation?' One must realize there is nothing there but life. All life flows from the infinite fountain of life, is perfect and not subject to atmospheric changes; therefore the lip cannot have inflammation. One must realize that it cannot exist if not nourished.

"Now, bring a free agent by one's will, he chooses the free, real perfect mind, and says to the other thought, 'I have no sympathy with you, I do not desire you, you cannot assert yourself to my mind for I am the recipient of infinite intelligence, and know you are only an appearance, have no reality in going, for if you were real you would be external and never disappear! You become separated from it, and mind which is infinite controlls all things.'"

Shades of Mill and Bacon and Aristotle as you dimly stand for the like giant sentinels in the everlasting sphere of perennial truth, let not your logical memories be troubled with the harsh note of this sensual idealism! Viewed in the light of such a system of reasoning as this, what would be the correct interpretation of many natural phenomena attended with destructive consequences? Were the injuries received by the 50,000 persons who perished by the great earthquake in Lisbon really a fact, or were they purely imaginary? The logic of the 'mind-cure' advocate argues that it was imaginary. Can one of the zealots, during the intensity of one of those terrible cyclones which occasionally visit the United States, encased in the armor of his 'mind-cure' theory, stride forth Achilles—like with a feeling of perfect immunity from bodily danger; or can he persuade himself that all this roaring, resistless, impetuous force is but an imaginary exaggeration of the real fact, which is only the subdued murmur of an exhiliarating zephyr?

THEO MACK.

York Co., Dec. 1887.

(To be Continued.)

GOODWIN AND SULLIVAN.

How the Comedian Astonished a Group in a Chicago Restaurant.

Nat Goodwin, the comedian, who is quite an athlete himself is a personal friend and favorite of John L Sullivan's A year ago the two met in Chicago under circumstances of a peculiar kind. Goodwin was playing in "The Skating Rink," and Sullivan was on a lark. One night after theatre hours, as Sullivan sat in a centre of admiring listners in a Church street restaurant known as "The Store," the door opened and Goodwin entered, apparently the worse for wear. The chronicler states that his long ulster flapped loosly about him and his seal skin cap was drawn over his eyes.

Walking up to where Sullivan stood he coolly picked up the glass of wine that sat before the champion and tossed it off witout so much as saying: "By your leave, sir." The crowd looked on in breathless astonishment, not knowing that the two were acquainted with each other. The big slugger looked surprised, but apparently thinking Goodwin beneath his notice ordered the glass refilled. No sooner had this been done, however, than Goodwin, with a peculiarly aggressive look, again picked up the glass and gulped down the wine. This time the crowd expected to see Sullivan knock the stranger into a cocked hat. Pulling himself together the champion gruffly said:

"Say, your g feller, don't you do that again."

"Will if I want to," came back the reply in quick, sharp tones.

"No ye won't neither,"

"How will you help yourself?"

"I'll lick the stuffin' out o' you."

"Bet you you don't you big loafer."

It was growing interesting now and the crowd gathered in breathless interest about the pair.

"Say," blurted out the big fellow, bringing his huge fist down with a thump on the bar, "I guess you don't know who you are talking to?"

"No, nor I don't care, either. You might be that big loafer John L Sullivan for all I know."

"Well, that's just who I am," said Sullivan, as he turned around and doubled his big fists. "Then you're just the duck I'm looking for," said Goodwin. "Now you get out of here," and with the crowd gazing on in a horror-struck way he rushed at Sullivan and catching him by the nape of the neck and the seat of the pants he rushed him into the street, Sullivan apparently being struck dumb with astonishment.

Slamming the door behind the flying form of the pugilist, Goodwin started back to the bar and ordered wine for the party, who marvelled at his gameness, and who evidently thought him a perfect demon. By and by Sullivan poced his head into the door, as if fearing a repetition of the "firing out" process, and meekly said:

"Say, Mister. may I come in?"

"You can if you'll behave yourself," was Nat's reply, and Sullivan came slowly in. A few minutes later the two looked at each other and burst into a simultaneous peal of laughter, then shook hands and explained the joke, which had caught every man in the room.

UNITED IN DEATH.

Pathetic Ending of Two Who Had Travelled Through Life Together.

READING, Pa., Dec. 5.—A strange double death took place last week at Virginsville, this county. Levi Keller, aged 63 years, and his wife, aged 60 years, have been living on a farm near that place for about ten years. About six months ago Mr. Keller commenced complaining of sickness, and two months ago took to his bed. Despite the best medical attention he grew weaker and weaker. Two weeks ago his wife, who had enjoyed excellent health, also became ill, but was still able to be about and wait on her husband. A week ago Mr. Keller spoke of dying, when his wife replied:—

"If you go, I will go too. In about a week we'll both go to our long homes."

Several days afterwards it was noticed that the man was dying. In the evening his wife, weary and ill with sickness, watching and anxiety, sat on the bed and held him in her arms. The scene was a sad one. Finally, after the lapse hours, he died in her arms, and she gently lay the body back on the bed and fell prostrate upon the bosom of her husband, uttering a soul touching cry as if her heart would break.

Those present lifted the sorrowing wife back to the bed, and in a few minutes she, too, was a corpse. It was one of the saddest sights ever witnessed. The dead husband and wife were laid side by side in one coffin.

Couldn't Aim.

A Boston young man was taken out by some Fort Worth gunners to kill ducks at Hurst's lake. As a large flock of canvas backs floated right by him, and he didn't shoot, one of the Fort Worthites got excited and yelled:

"Why in thunder didn't you shoot?"

"Why," answered the Boston man, "every time I got my gun leveled at one four or five other blamed green headed fools would swim right in between so I never could get a good aim."

The party went home.